VVOE TO DRVNKARDS.

A Sermon by SAMVEL WARD Preacher of *Ipſwich.*

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WOE TO DRUNKARDS.

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LONDON,

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To whom is Woe? to whom is Sorrow? to whom is Strife? &c.
In the end it will bite like a Serpent and sting a like Cockatrice.

Seer, art thou also blinde? *Watchman*, art thou also drunke, or a sleepe? Or hath a Spirit of slumber put out thine eyes? Vp to thy Watch-tower, what descriest thou? Ah Lord! what end or number is there of the vanities which mine eyes are weary of beholding? But what seest thou? I see men walking like the tops of trees shaken with the winde, like masts of Ships reeling

Esay 21.

ling on the tempestuous Seas. Drunkennesse, I meane, that hatefull Night-bird; which was wont to wait for the twilight, to seeke nookes and corners, to auoyd the howting and wonderment of boyes and girles; Now as if it were some Egler to dare the Sun-light, to fly abroad at high noone in euery street, in open Markets and Faires without feare or shame, without controle, or punishment, to the disgrace of the Nation, the outfacing of Magistracy and Ministry, the viler vndoing (without timely preuention) of health and wealth, Piety and Vertue, Towne and Countrey, Church and Common wealth. And doest thou like a dumbe dogge hold thy peace at these things, dost thou with *Salomons* sluggard fould thine hands in thy

thy boſome, and giue thy ſelfe to eaſe and drouſineſſe, while the enuious man cauſeth the noyſomeſt and baſeſt of weedes to ouertunne the choyſed *Eden* of God? Vp and Ariſe, lift vp thy voice, ſpare not and cry aloud? What ſhall I cry? Cry, woe and woe againe vnto the Crowne of pride, the Drunkards of *Ephraim*. Take vp a parable and tell them how it ſtingeth like the *Cockatrice*, declare vnto them the deadly poyſon of this odious ſinne. Shew them alſo the ſoueraigne Antidot and Cure of it, in the cup that was drunke off by him, that was able to ouercome it: Cauſe them to behold the braſen ſerpent and bee healed. And what though ſome of theſe deafe Adders will not bee charmed nor cured, yea though few or none of this ſwi-

Eſay 5.11.22.
Eſay 28.1.
Ioel 1.5.
Hab. 2.
Iames 5.

niſh

niſh heard of habituall drunkards, accuſtomed to wallowe in their myre, yea deepely & irrecouerably plunged by legions of deuils into the dead ſea of their filthineſſe; what if not one of them will bee waſhed, and made cleane, but turne againe to their vomit, and trample the pearles of all admonition vnder feet; yea, turne againe, and rend their reproouers with ſcoffes and ſcornes, making ieſts and ſongs on their Alebench: Yet may ſome young ones be deterred, and ſome Nouices reclaimed, ſome Parents and Magiſtrates awakened to preuent and ſuppreſſe the ſpreading of this gangrene: And God haue his worke in ſuch as belong to his grace. And what is impoſſible to the worke of his grace?

Goe to then now ye Drunkards, liſten not what I, or any ordinary Hedge

Hedge-prieſt (as you ſtyle vs but that moſt wiſe and experienced royall Preacher, hath to ſay vnto you. And becauſe you are a dull and thicke eared generation, hee firſt deales with you by way of queſtion, a figure of force and impreſſion. *To whom is woe? &c.* You vſe to ſay, Woe bee to hypocrites. It's true, woe be to ſuch and all other witting & willing ſinners, but there are no kind of offenders on whom woe doth ſo palpably ineuitably attend as to you Drunkards. You promiſe your ſelues mirth, pleaſure, and iollitie in your Cups; but for one drop of your mad mirth, be ſure of gallons, and tunnes of woe, gall, wormewood, and bitterneſſe here and hereafter. Other ſinners ſhall taſte of the cup, but you ſhall drinke of the dregs of Gods wrath and diſpleaſure. *To whom*

μεγάλη τῆς ἐρωτήσεως ἐνεργεία. *Baſil.*

whom is ſtrife. You talke of good fellowſhip & friendſhip, but wine is a rager and tumultuous make-bate, and ſetts you a quarreling, and medling. When wit's out of the head and ſtrength out of the body, it thruſts euen Cowards and daſtards vnfenced and vnarmed into needleſs frayes and combats. And then to whom are wounds, broken heads, blue eyes, maymed limmes? You haue a drunken by-word. Drunkards take no harme, but how many are the miſhaps and vntimely misfortunes that betide ſuch, which though they feele not in drinke, they cary as markes and brands to their graue. You pretend you drinke healths, and for health, but to whom are all kinde of diſeaſes, infirmities, deformities, pearled faces, palſeies, dropſies, headaches? If not to drunkards.

Vpon

Vpon theſe premiſes he forcibly inferres his ſober & ſerious aduiſe. Looke vpon theſe woefull effects and euills of drunkennes, and looke not vpon the Wine, looke vpon the blewe wounds, vpon the red eyes it cauſeth, and looke not on the red color when it ſparkleth in the cup. If there were no worſe then theſe, yet would no wiſe man be ouertaken with Wine: as if he ſhould ſay, What ſee you in the Cup or drink, that counteruaileth theſe dregges that lye in the bottome. Behold, this is the Sugar you are to looke for, and the tang it leaues behind. Woe and alas, ſorrow and ſtriſe, ſhame, pouertie and diſeaſes; theſe are enough to make it odious, but that which followeth withall, will make it hideous and fearefull. For *Salomon* duely conſidering that he ſpeakes to men paſt ſhame and

φάρμακον θανατηφόρον φθοροποιὸν δηλητήριον, A charito chenachash, veche Siphgnoni iaphresh; *nouissimo sub tanquam Serpens mordebit, & tanquam regulus punget* Montanus & Mercerus, *tanquam* hæmorrhois *vel dipsas*, Tremelius.

grace, senseleſſe of blowes, and therefore much more of reaſons and words, inſiſteth not vpon theſe petty woes; which they, bewitched and beſotted with the loue of wine, will eaſily ouerſee and ouerleape: but ſets before their eyes the direfull end and fruit, the blacke and poyſonfull taile of this ſin. *In the end it ſtingeth like the Serpent, it biteth like the Cockatrice*, (or *Adder*) ſaith ouer newe Tranſlation.

All Interpreters agree, that hee meanes ſome moſt virulent Serpent, whoſe poyſon is preſent and deadly. All the woes hee hath mentioned before, were but as the ſting of ſome Emmet, Waſpe, or Nettle, in compariſon of this Cockatrice which is euen vnto death; death ſpeedy, death painefull, and wofull death, and that as naturally and ineuitably, as *Opium* procureth

reth sleepe, as *Ellebore* purgeth, or any poyson killeth.

Three forked is this sting, and three fold is the death it procureth to all that are stung wherewith. The first is the death of grace, the second is of the body, the third is of soule and body eternall. All sin is the poyson wherewithall the old Serpent and red Dragon enuenomes the soule of man, but no sin (except it bee that which is vnto death) so mortall as this, which though not euer vnpardonably, yet for the most part is also irrecouerably and ineuitably vnto death. Seest thou one bitte with any other Snake, there is hope & help: as the father said of his son, when he had information of his gaming, of his prodigalitie, yea, of his whoring: but when hee heard that hee was poysoned with drunkennesse, hee

Vim habent præsentaneam sopori feram &c. Remus *in Spicilegijs. Vide etiam* Seneca *Ep.* 34. *vbi cum opio, elleboro, veneno ebrietatem comparat.*

gaue him for dead, his case for desperate and forlorne. Age and experience often cures the other; but this encreaseth with yeares, and parteth not till death. Whoting is a deepe Ditch, yet some few shall a man see returne, & lay hold on the wayes of life, one of a thousand, but scarce one Drunkard of ten thousand. One, *Ambrose* mentions, and one haue I knowne, and but one of all that euer I knew or heard of. Often haue I been asked, and often haue I enquired; but neuer could meete with an instance, saue one or two at the most. I speake of Drunkards, not of one drunken; of such who rarely and casually haue *Noah* like beene surprised, ouer-taken at vnawares. But if once a Custome, euer necessity. Wine takes away the heart, and spoyles the braine, ouerthrowes the faculties and Or-

De ebrioso non de ebrio, cuius viuere est bibere.

Principia lædit & cædit hominem in fungum & testudinem vertit.

gain of repentance and resolution. And is it not iust with God, that he who will put out his naturall light, should haue his spirituall extinguished? He that will depriue himselfe of reason, should lose also the Guide and Pilot of reason, Gods Spirit and Grace: he that will wittingly and willingly make himselfe an habitation of Vbeiane spirits, should not dispossesse them at his owne pleasure. Most aptly therefore is it translated by *Trevisius Hexamhbis*, which *Gesner* confounds with the *Dipsas*, or thirstie Serpent, whose poyson breedeth such thirst, drought, and inflamation, like that of Rats-bane, that they neuer leaue drinking, till they burst and die withall. Would it not grieue and pittie any Christian soule, to see a towardly hopefull young man, well natured, well

nurtured, ſtung with this Cockatrice, bewailing his owne caſe, crying out againſt the baſeneſſe of the ſinne, inueighing againſt company, melting vnder the perſwaſions of friends, yea proteſting againſt all entiſements, vow, couenant, and ſeriouſly indent with himſelfe and his friends for the relinquiſhing of it: and yet if he meet with a companion that holds but vp his finger, he followes him as a foole to the ſtockes, and as an oxe to the ſlaughter houſe, hauing no power to withſtand the temptation, but in he goes with him to the tipling houſe, not conſidering that the Chambers are the Chambers of death, and the gueſts, the gueſts of death; and there he continues as one bewitched or coniured in a ſpell, out of which he returnes not til he hath emptied his purſe of money,

ney, his head of reason, & his heart of all his former seeming grace. There his eyes behold the strange woman, his heart speaketh perverse things, becoming heartles as one (saith *Salomon*) in the heart of the sea, resoluing to continue, and returne to his vomit whatsoeuer it cost him, to make it his daily worke. *I was sicke, and knew it not. I was stroke and felt it not, when I awake, I will seeke it yet still.* And why indeed (without a miracle) should any expect that one stung with this Viper should shake it off and euer recouer of it againe. Yea so farre are they from recouering themselues, that they infect and become contagious and pestilent to all they come neere. The Dragon infusing his venom, & assimulating his elfes to himselfe in no sin so much as in this, that it becomes as good as

Verse 34,35.

meat and drinke to them, to ſpend their wit & mony to compaſſe ale-houſe after alehouſe, yea towne after towne, to transforme others with their Circean cups, till they haue made them brutes and ſwine worſe then themſelues. The Adulterer and Vſurer deſire to enioy their ſinne alone, but the chiefeſt paſtime of a drunkard is to heat & ouercome others with wine, that he may diſcouer their nakednesſe, and glory in their foyle and folly. In a word, exceſſe of wine, and the ſpirit of grace are oppoſites, the former expells the latter out of the heart, as ſmoke doth Bees out of the Hiue: and makes the man a meere ſlaue and prey to Satan and his ſnares, when by this poyſon he hath put out his eyes, and ſpoyled him of his ſtrength, hee vſeth him as the Philiſtims did *Sampſon*, leads

him

him in a string whither hee pleaseth like a very drudge, scorne, and make-sport to himselfe and his Impes; makes him grinde in the mill of all kind of sinnes and vices. And that I take to bee the reason why Drunkennesse is not specially prohibited in any one of the tenne Commandements, because it is not the single breach of any one, but in effect the violation of all and euery one: it is no one sinne, but all sinnes, because lets the In-let and sluce to all other sinnes. The Deuill hauing moystened, and steeped him in his liquour, shapes him like soft clay into what mould hee pleaseth: hauing taken off his Rudder and Pilot, dashes his soule vpon what rocks, sands, and Syrts hee listeth, and that with as much ease as a man may push downe his body with the least thrust of his hand

Omne vitium incendit & detegit, obstantem malis conatibus verecundiam removet. Senec. Epist. 84.

Ebrietas in se culpas complectitur omnes.

hand or finger. He that in his right wits and ſober mood ſeemes religious, modeſt, chaſte, courteous, ſecret, in his drunken fits ſweares, blaſphemes, rages, ſtrikes, takes filthily, blabs all ſecrets, commits folly, knowes no difference of perſons or ſexes, becomes wholly at Sataps cõmand as a dead organ to be enacted at his will and pleaſure. Oh that God would bee pleaſed to open the eyes of ſome drunkard, to ſee what a dunghill and carrion his ſoule becomes, & how loathſom effects follow vpon this ſpirituall death and ſting of this Cockatrice which is the fountaine of the other two following, temporall and eternall death.

mulso *Muſto dolia ipſa rumpuntur, ſit vitio exæſtuante quicquid in imo latet, effertur. Idem Ibidem.*

And well may it bee that ſome ſuch as are altogether fearelesſe and careleſſe of the former death will yet tremble and bee moued with

with that which I ſhall in the ſecond place tell them. Among all other ſinnes that are, none brings forth bodily death ſo frequently as this, none ſo ordinarily ſlaies in the Act of ſinne as this. And what can bee more horrible then to dye in the acte of a ſinne without the acte of repentance? I pronounce no definitive ſentence of damnation upon any particular ſo dying, but what doore of hope or comfort is left to their friends behind, of their ſaluation? The whoremaſter hee hopes to haue a ſpace and time to repent in age, though ſometimes it pleaſeth God that death ſtrikes *Gezby* and *Zimri* napping, as the Deuill is ſayd to ſlay one of the Popes in the inſtant of his adultery, and tarry him quick to hell. The ſweareer and blaſphemer hath commonly ſpace, though ſeldome

grace,

grace, to repent and amend: and some rare examples stories afford, of some taken with oathes and blasphemies in their mouthes. The theefe and oppressor may live, and repent, and make restitution as *Zacheus*: though I have seene one slaine right out with the timber he stole halfe an houre before; and heard of one that having stolne a sheepe, and laying it downe vpon a stone to rest him, was seiz'd and hang'd with the strayling of it about his neeke. But these are extraordinary & rare cases: God sometimes practising Martiall law, and doing present execution, lest fooles shall say in their hearts, there were no God, or Iudgement: but continuing and deferring the most, that men might expect a Iudge coming, and a solemne day of Iudgement to come. But this sinne of

Drunken-

Drunkennesse is so odious to him, that he makes it selfe Iustice, Iudge and Executioner, slaying the vngodly with mis-fortune, bringing them to vntimely, shamefull ends in brutish and beastiall manner, often in their own vomit and ordure; sending them sottish, sleeping, and senselesse to hell, not leauing them either time, or reason, or grace to repent, and crie so much as *Lord haue mercy vpon vs*: Were there (as in some Cities of *Italy*) an Office kept, or a Record and Register by euery Coroner in Shires & Counties, of such dismall euents which God hath auenged this sinne withall, what a Volume would it haue made within these fewe yeares in this our Nation? How terrible a Theater of Gods Iudgements against Drunkards, such as might make their hearts to bleede and re-

lent,

lent, if not their eares to tingle, to heare of a taſte of ſome few ſuch noted and remarkable examples of Gods Iuſtice, as haue come within the compaſſe of mine owne notice, and certaine knowledge, I thinke I ſhould offend to conceale them from the world, whom they may happily keepe from being the like to others, themſelues.

An Ale-wife in Keſgraue neare to Ipſwich, who would needs force three Seruingmen (that had beene drinking in her houſe, and were taking their leaues) to ſtay and drinke the three Outs firſt that is, Wit out of the head, Money out of the purſe, Ale out of the pot as ſhee was comming towards them with the pot in her hand, was ſuddenly taken ſpeechleſſe and ſicke, her tongue ſwolne in her mouth, neuer recouered ſpeech, the third day af-

ter

ter dyed. This Sir *Anthony Felton* the next Gentleman and Iuſtice, with diuers others eye-witneſſes of her in ſickeneſſe related to mee; whereupon I went to the houſe with two or three witneſſes, inquired the truth of it.

Two ſeruants of a Brewer in Ipſwich, drinking for a rumpe of a Turkie, ſtrugling in their drinke for it, fell into a ſcading Caldron backewards: where of the one dyed preſently, the other lingrinly, & painfully ſince my comming to Ipſwich.

Anno 1619. A Miller in Bromeſwell, comming home drunke from Woodbridge (as he oft did) would needs goe and ſwimme in the Milpond: his wife and ſeruants knowing hee could not ſwimme, diſſwaded him, once be intreaty got him out of the water, but in hee would needs goe againe, and there was drowned,

drowned. I was at the house to inquire of this, and found it to be true.

In Barnewel neer to Cambridge one at the Signe of the Plough, a lusty youngman, with two of his Neighbours, and one Woman in their company; agreed to drinke a barrell of strong beare; they drunk vp the vessell, three of them dyed within 24 houres, the fourth hardly escaped after great sickenes. This I haue vnder a Iustice of Peace his hand neare dwelling, besides the common fame.

A Butcher in Hastingfield hearing the Minister inueigh against Drunkennesse, being at his cups in the alehouse, fell a iesting and scoffing at the Minister & his Sermons. As he was drinking, the drinke or something in the cup quackled him, stuck so in his throat, that he could

get

get it vp nor downe, but ſtrangled him preſently.

At Tillingham in Dengy Hundred in Eſſex, three young men meeting to drinke ſtrong waters, fell by degrees to halfe pints: one fell dead in the roome, and the other preuented by company comming in, eſcaped not without much ſickneſſe.

At Bungey in Norfolck, three comming out of an Alehouſe in a very darke euening, ſwore, they thought it was not darker in hell it ſelfe: one of them fel off the bridge into the water, and was drowned; the ſecond fell off his Horſe, the third ſleeping on the ground by the Riuers ſide, was frozen to death. This haue I often heard, but haue no certaine ground for the truth of it.

A Bayliffe of Hadly vpon the

Lords day being drunke at Melford, would needs get vpon his Mare to ride through the ſtreet, affirming (as the report goes) that his Mare would carry him to the deuill; his Mare caſts him off, and broke his neeke inſtantly. Reported by ſundry ſufficient witneſſes.

Company drinking in an Alehouſe at Harwich in the night, ouer againſt one Maſter *Ruſſels*, and by him out of his windowe once or twice willed to depart; at length he came downe & tooke one of them, and made as if he would carry him to priſon, who drawing his Knife, fled from him, and was three daies after taken out of the ſea with the Knife in his hand. Related to mee by Maſter *Ruſſell* himſelfe, Maior of the Towne.

At Tenby in Pembrokeſhire a Drunkard being exceeding drunke, broke

broke himſelfe all to pieces off an high and ſteepe rocke in a moſt fearefull manner, and yet the occaſion and circumſtances of his fall ſo ridiculous, as I thinke not fit to relate, leſt in ſo ſerious a iudgement I ſhould moue laughter to the Reader.

A Glaſier in Chauncery Lane in London, noted formerly for profeſſion, fell to a common courſe of drinking, whereof being oft by his wife and many Chriſtian friends admoniſhed, yet preſuming much of Gods mercy to himſelfe, continued therein, till vpon a time hauing ſurcharged his ſtomacke with drinke, hee fell a vomiting, broke a Veyne, lay two dayes in extreame paine of body & diſtreſſe of mind, till in the end recouering a little comfort, he died: both theſe examples related to me by a Gentleman

of worth vpon his owne knowledge.

Foure ſundry inſtances of drunkards wallowing and tumbling in their drinke, ſlaine by Carts, I forbeare to mention, becauſe ſuch examples are ſo common and ordinarie.

A Yeomans Sonne in Northhamptonſhire being drunk at Wellingborough on a Market day, would needs ride his Horſe in a brauery ouer the plowed lands, fell from his Horſe and brake his neck: reported to me by a Kinſman of his owne.

A Knight notoriouſly giuen to Drunkenneſſe, carrying ſometime payles of drinke into the open field to make people drunke withall; being vpon a time drinking with company, a woman comes in, deliuering him a Ring with this Poſie,

Drinke

Drinke and die, saying to him, This is for you; which hee tooke and wore, and within a weeke after came to his end by drinking: reported by sundry, and iustified by a Minister dwelling within a mile of the place.

Two examples haue I knowne of children that murthered their owne Mothers in drinke, and one notorious drunkard that attempted to kill his father; of which being hindred, he fired his barne, and was afterward executed: one of these formerly in print.

At a Tauerne in Breadstreet in London, certaine Gentlemen drinking Healths to their Lords, on whom they had dependance; one desperate wretch steps to the Tables end, layes hold on a pottle-pot full of Canary sack, sweares a deepe oath; What will none here

drinke a health to my noble Lord and Master? and so setting the pottle pot to his mouth; drinkes it off to the bottome, was not able to rise vp, or to speake when hee had done, but fell into a deepe snoaring sleepe, and being remoued, layd a side, and couered by one of the seruants of the house, attending the time of the drinking, was within the space of two houres irrecouerably dead: witnessed at the time of the printing hereof by the same seruant that stood by him in the Act, and helpt to remoue him.

In Dengy Hundred, neere Mauldon, about the beginning of his Maiesties reigne, there fell out an extraordinary iudgement vpon fiue or sixe that plotted a solemne drinking at one of their houses, laid in Beere for the once, drunke healths in a strange manner, and died ther-

of

of within a fewe weekes, ſome ſooner, and ſome later: witneſſed to mee by one that was with one of them on his death-bed, to demand a debt, and often ſpoken of by Maſter *Heydon* late Preacher of Mauldon, in the hearing of many: the particular circumſtances were exceeding remarkeable, but hauing not ſufficient proofe for the particulars, I will not report them.

One of Ayleſham in Norfolke, a notorious drunkard, drowned in a ſhallow Brooke of water with his horſe by him.

Whileſt this was at the Preſſe, a man 85. yeares old, or thereabout, in Suffolke, ouertaken with Wine, (though neuer in all his life before, as hee himſelfe ſaid a little before his fal, ſeeming to bewaile his preſent condition, and others that knew him ſo ſay of him) yet going

downe a paire of ſtaires, (againſt the perſwaſion of a woman ſitting by him in his chamber) fell, and was ſo daungerouſly hurt, as hee dyed ſoone after, not being able to ſpeake from the time of his fall to his death.

The names of the parties thus puniſhed, I forbeare for the kinreds ſake yet liuing.

If conſcionable Miniſters of all places of the Land would giue notice of ſuch iudgements, as come within the compaſſe of their certaine knowledge, it might bee a great meane to ſuppreſſe this ſinn, which raignes euery where to the ſcandall of our Nation, and high diſpleaſure of Almighty God.

Theſe may ſuffice for a taſt of Gods Iudgements. Eaſie were it to abound in ſundry particular caſualties, and fearefull examples of this

this nature. Drunkard, that which hath befalne any one of theſe, may befall thee, if thou wilt dally with this *Cockatrice*, what euer leagues thou makeſt with Death, and diſpenſations thou giueſt thy ſelfe from the like. Some of theſe were young, ſome were rich, ſome thought themſelues as wiſe as thou; none of them euer looked for ſuch ignominious ends, more then thou who euer thou art: if thou hateſt ſuch ends, God giue thee grace to decline ſuch courſes.

If thou beeſt yet inſenſate with wine, voyd of wit and feare, I know not what further to minde thee of, but of that third, and worſt ſting of all the reſt, which will euer bee gnawing, and neuer dying: which if thou wilt not feare here; ſure thou art to feele there, when the

the Red Dragon hath gotten thee into his denne, and ſhall fill thy ſoule with the gall of Scorpions, where thou ſhalt yell and howle for a drop of water to coole thy tongue withall, and ſhalt be denied ſo ſmall a refreſhing, and haue no other liquor to allay thy thirſt, but that which the lake of Brimſtone ſhall affoord thee. And that worthily, for that thou wouldeſt incurre the wrath of the Lambe for ſo baſe and ſordid a ſinne as drunkenneſſe, of which thou mayeſt thinke as venially and ſlightly as thou wilt. But *Paul* that knew the danger of it, giues thee faire warning and bids thee not deceiue thy ſelfe, expreſly and by name mentioning it among the mortall ſinns, excluding from the Kingdome of heauen. And the Prophet *Eſay* tels thee, that for it *Hell* hath enlarged it

1. Cor. 6. 10.

Eſay. 5. 14.

it ſelfe, opened its mouth wide, and without meaſure; and therefore ſhall the multitude and their pomp, and the iollyeſt among them deſcend into it. Conſider this you that are ſtrong to powre in drinke, that loue to drinke ſorrow and care away: And bee you well aſſured, that there you ſhall drinke enough for all, hauing for euery drop of your former bouſings, vials, yea whole ſeas of Gods wrath, neuer to bee exhauſt.

Now, then I appeale from your ſelues in drinke, to your ſelues in your ſober fitts. Reaſon a little the caſe, and tell mee calmely, would you for your owne, or any mans pleaſure, to gratifie friend or companion, if you knew there had beene a Toad in the wine-pot (as twice I haue knowne happened to the death of drinkers) or did you thinke

thinke that some *Cæsar Borgia*, or *Brasutus* had tempered the cup; or did you see but a Spider in the glasse, would you, or durst you carouse it off? And are you so simple to feare the poison that can kill the body, and not that which killeth the soule and body euer, yea for euer and euer, and if it were possible for more then for euer, for euermore? Oh thou vaine fellow, what telleſt thou mee of friendship, or good fellowship, wilt thou account him thy friend, or good fellow, that drawes thee into his company, that hee may poyson thee? and neuer thinkes hee hath giuen thee right entertainement, or shewed thee kindnesse enough, till hee hath killed thy soule with his kindenesse, and with Beere made thy body a carkase fit for the Biere, a laughing and

and clothing-ſtocke, not to Boyes and Girles alone, but to men and Angels. Why rather ſayeſt thou not to ſuch, What haue I to doe with you, yee ſonnes of Belial, yee poyſonfull generation of Vipers, that hunt for the precious life of a man? Oh but there are few good Wits, or great Spirits now a dayes, but will Pot it a little for company. What heare I? Oh baſe and low ſpirited times, if that were true! If wee were falne into ſuch Lees of Time foretold of by *Seneca*, in which all were ſo drowned in the dregs of vices, that it ſhould bee vertue and honour to beare moſt drinke. But thankes bee to God, who hath reſerued many thouſands of men, and without all compariſon more wittie and valorous, then ſuch Pot-wits, and Spirits of the Buttery, who neuer bared

Seneca de Beneficiis, lib. 1. ca. 10 quum plurimum meri ſumpſiſſe virtus erit, &c.

bared their knees to drinke health, nor euer needed to whet their wits with wine; or arme their courage with Pot-harneſſe. And if it were ſo, yet if no ſuch wits or Spirits ſhall euer enter into heauen without repentance, let my Spirit neuer come and enter into their Paradiſe; euer abhor to partake of their brutiſh pleaſures, leſt I partake of their endleſſe woes. If young *Cyrus* could refuſe to drinke wine, and tell *Aſtiages* hee thought it to bee poyſon, for hee ſaw it metamorphoſe men into beaſts and carcaſes: what would hee haue ſaid, if hee had knowne that which we may know, that the wine of Drunkards is the wine of *Sodom* and *Gomorrah*, their grapes, the grapes of gall, their cluſters, the cluſters of bitterneſſe, the iuice of Dragons, and the venome of Aſpes.

Deut. 32. 32.

Aſpes. In which words, *Moſes* is a full Commentary vpon *Salomon*, largely expreſsing that hee ſpeakes here more briefly, *It ſtings like the Serpent, and bites like the Cockatrice*: To the which I may not vnfitly adde that of *Pauls*, and think I ought to write of ſuch with more paſsion and compaſsion, then he did of the Chriſtians in his time, which ſure were not ſuch monſters as ours in the ſhapes of Chriſtians, *Whoſe God is their belly*, (whom they ſerue with drinke offerings) *whoſe glory is their ſhame, and whoſe end is damnation.*

What then, take wee pleaſure in thundering out Hell againſt Drunkards? is there nothing but death and damnation to Drunkards? Nothing elſe to them, ſo continuing, ſo dying. But what is there no helpe nor hope, no Amulet, Antidote or Triacle,

Triacle, are there no presidents found of recouery. *Ambrose* I remember, tels of one, that hauing beene a spectacle of Drunkennesse, proued after his conuersion a patterne of sobriety. And I my selfe must confesse, that one haue I knowne yet liuing, who hauing drunke out his bodily eyes, had his spirituall eyes opened, proued diligent in hearing and practising. Though the pit bee deepe, miere and narrow, like that Dungeon into which *Ieremy* was put, yet if it please God to let downe the cords of his diuine mercy, and cause the party to lay hold thereon, it is possible they may escape the snares of death. There is euē for the most debauched drunkard that euer was, a soueraigne medicine, a rich triacle of force enough to cure and recouer his disease, to obtaine his pardon,

Qui ludibrium fuerat ebrietatis factus est posta sobrietatis exemplum Amb. de Hes.

Magna medicina tollit peccata magna. Ambros.

dom, and to furnish him with strength to overcome this deadly poyson, fatall to the most. And though wee may well say of it as men out of experience doe of quartane agues, that it is the disgrace of all morall Physicke, of all reproofes, counsels and admonitions. Yet is there a salue for this sore, there came one from heauen that trode the Winepresse of his Fathers fiercenesse, drunke of a cup tempered with all the bitternes of Gods wrath, & the diuels malice, that hee might heale euen such as haue drunke deepest of the sweete cup of sinne. And let all such know, that in all the former discobery of this poyson, I haue onely aimed to cause them feele their sting, and that they might with earnest eyes behold the Brasen Serpent, and seriously repaire to him for mercie

and grace, who is perfectly able to eiect euen this kind, which so rarely and hardly is thrown out where once he gets possession. This seede of the Woman is able to bruse this Serpents head. Oh that they would listen to the gratious offers of Christ: if once there be wrought in thy soule a spirituall thirst after mercy, as the thirsty land hath after raine, a longing appetite after the water that comes out of the Rocke, after the blood that was shed for thee; then let him that is a thirst come, let him drinke of the water of life without any money; of which if thou hast took but one true and thorow draught, thou wilt neuer long after thy old puddle waters of sin any more. Easie will it be for thee after thou hast tasted of the Bread and Wine in thy Fathers house, euer to loath the husks

and

and ſwill thou wert wont to follow after with greedineſſe. The Lord Chriſt will bring thee into his mothers houſe, cauſe thee to drinke of his ſpiced wine, of the newe wine of the Pomegranate: Yea, he will bring thee into his cellar, ſpread his Banner of loue ouer thee, ſtay thee with flagons, fill thee with his loue, till thou beeſt ſicke and ouercome with the ſweetneſſe of his conſolations. In other drink there is exceſſe, but here can be no danger. The deuill hath his inuitation, *Come, let vs drink*; and Chriſt hath his *inebriamini, Be ye filled with the ſpirit*. Here is a fountaine ſet open, and proclamation made. And if it were poſſible for the brutiſheſt Drunkard in the world to know who it is that offereth, and what kind of water hee offereth; hee would aske, and God would giue it

Cant. 8. 2.

Cant. 2. 4.

Habet Deus ſuum inebriamini &c. Bernard in Cant.

frankly without money, he should drinke liberally, be satisfied, and out of his belly should sally springs of the water of life, quenching and extinguishing all his inordinate longings after stolne water of sin and death.

All this while, little hope have I to worke vpon many Drunkards, especially by a Sermon read (of lesse life and force in Gods ordinance, and in it owne nature, then preached,) my first drift is, to stirre vp the spirits of Parents and Masters, who in all places complaine of this euill, robbing them of good seruants, and dutifull children, by all care and industrie to preuent it in their Domesticall education, by carrying a watchfull and restraining hand ouer them. Parents, if you loue either soule or body, thrift or pietie, looke to keepe them

from this infection. Lay all the barres of your authoritie, cautions, threats and charges, for the auoyding of this epidemical pestilence. If any of them bee bitten of this Cockatrice, sleepe not, rest not, till you haue cured them of it, if you loue their health, husbandry, grace, their present or future liues. Dead are they while they liue, if they liue in this sinne. Mothers, lay about you as *Bathsheba*, with all entreaties, What my sonne, my sonne of my loues and delights, Wine is not for you, &c.

My next hope is, to arouse and awaken the vigilancy of all faithfull Pastors and Teachers. I speake not to such Scarrs as this Dragon hath swept down from heauen with its tayle: for of such the Prophets, the Fathers of the Primitiue, yea, all ages complaine of. I hate and

abhorre to mention this abomination: to alter the Proverbe, *As drunke as a Begger*, to a Gentleman is odious; but to a Man of God, to an Angell, how harsh and hellish a sound is it in a Christians eares? I speake therefore to sober Watchmen, *Watch, and be sober*, & labour to keepe your Charges sober and watchfull, that they may be found of him that comes like a thiefe in the night. Two meanes haue you of great vertue for the quelling of this Serpent, zealous preaching and praying against it. It's an old receiued Antidote, that mans spittle, especially fasting spittle, is mortall to Serpents. Saint *Donatus* is famous in story for spitting vpon a Dragon that kept an high way, and deuoured many passengers. This haue I made good obseruation of, that where God hath raised vp zealous

Vt Serpens homînis quæ tacta saliuis, disperit, ac sese mandendo conficit ipsa. Lucretius: vide etiam Ophilium et Gesnerum, &c.

zealous Preachers, in such townes this Serpent hath no nestling, no stabling or denning. If this will not doe, *Augustine* enforceth another, which I conceiue Gods and Mans lawes allow vs vpon the reason he giues: If *Paul* (saith he) forbid to eate with such our common bread in our owne priuate houses, how much more the Lords body in Church assemblies: if in our times this were strictly obserued, the Serpent would soone languish and vanish. In the time of an Epidemicall disease, such as the Sweating or Neezing sickneſſe, a wiſe Phyſitian would leaue the ſtudy of all other diſeaſes to finde out the cure of the preſent raging euill. If *Chryſoſtome* were now aliue, the bent of all his homilies, or at leaſt one part of them ſhould bee ſpent to cry downe drunkenneſſe, as he did

did swearing in *Antioch*: neuer desisting to reproue it, till (if not the feare of God, yet) his importunity, made them weare of the sinne.

Such *Anakims* and *Zanzummims*, as the spirituall Sword will not worke vpon, I turne them ouer to the Secular Armie, with a signification of the dangerous and contagious spreading of this poyson in the veines & bowels of the Common-wealth. In the Church and Christ his name also, intreating them to carry a more vigilant eye ouer the dens and burrowes of this Cockatrice, superstitious, blind, and Clandestine Ale-houses, I meane the very pest houses of the Nation? which I could wish had ab for their signe, a picture of some hideous serpent, or a paire of them, as the best hieroglyphick of the Genius of the place, to warne passen-

Pinge duos angues.

gers to shun and auoyd the danger of them. Who sees and knowes not, that some one needlesse Ale-house in a country Towne, indoes all the rest of the houses in it, eating vp the thrift and fruit of their labours, the ill manner of sundry places, being there to meet in some one night of the weeke, and spend what they haue gathered and spared all the dayes of the same before, to the preiudice of their poore wiues and children at home, and vpon the Lords day (after euening prayers) there to quench and drowne all the good lessons they haue heard that day at Church. If this goe on, what shall become of vs in time? If woe be to single drunkards, is not a Nation? Who is to be feared & expected of a Nation ouer-run with drunkennes? Had we no other sin to plague but this (which cannot plague alone)

will

will not God iustly spue vs out of his mouth for this alone? We read of whole countreys wasted, dispeopled by Serpents. *Pliny* tels vs of the *Amyclæ*; *Lycophron*, of *Salamis*; *Herodotus* of the *Neuri*, vtterly depopulate and made vnhabitable by them. Verely, if this Cockatrice multiply and get head amongst vs a while longer as they haue of late begun, where shall the people haue sober seruants to till their lands, or children to hold and enioy them. They speake of drayning Fens; but if this euill be not stopped, we shall all shortly bee drowned with it. I wish the Magistracy, Gentry, and Yeomanry would take it to serious consideration, how to deale with this Serpent, before he grow too strong and fierce for them. It is past the egge already, and much at that passe, of which *Augustine* com-

plaines of in his time, that he scarce knew what remedy to aduise, but thought it required the meeting of a generall Councill. The best course I thinke of, is, if the great persons would first begin through reformation in their owne families, banish the spirits of their butteries, abandon that foolish and vicious custome, as *Ambrose* and *Basil* cals it, of drinking healths, and making that a sacrifice to God for the health of others, which is rather a sacrifice to the deuill, and a bane of their owne. I remember well *Sigismund* the Emperors graue answer, wherein there concurred excellent wisedom & wit (seldom meeting in one saying) which hee gaue before the Councill of *Constance*, to such as proposed a reformation of the Church to begin with the *Franciscans* and *Minorites*. You will neuer do

ἐγὼ δὲ ἐπαινῶ μάλιστα ἐκείνους ὅσοι τὰ ὑπορυόμενα τῶν κακων ἐκκοπτουσι

Ælian lib. 14. cap. 27.

Tanta potentia huius mali, vt sanari prorsus sine concilij autoritate non possit. Aug Ep. 64. ad Aurelium.

Bibamus pro salute Imperatorũ, comitum. Ob stultitiam vitiũ sacrificium putant. Amb. de Helia. &c. Basil. Hom. contra Ebrios.

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do any good (saith he) vnlesse you begin with the *Maiorites* first. Sure till it bee out of fashion & grace in Gentlemens tables, butteries, and cellars, hardly shall you perswade the countreyman to lay it downe, who as in fashions, so in vices will euer be the Ape of the Gentry.

If this help not, I shall then conclude it to be such an euil as is only by soueraigne power, & the Kings hand curable. And verily next vnder the word of God which is omnipotent, how potent and wonder-working is the word of a King? whe both meet as the Sun, & some good star in a benigne conjunction, what enemy shall stand before the sword of God & *Gideon*? what vice so predominant which these subdue not. If the Lyon roare, what beast of the forrest shall not tremble and hide their head? haue wee not a

noble

Where the word of a King is, there is power, Eccl. 8. 4.

noble experiment hereof yet fresh in our memory, and worthy never to dye, in the timely & speedy suppression of that impudent abomination of womens manniſh habit, threatning the confuſion of ſexes, and ruine of modeſty? The ſame Royall hand, and care the Church and common-wealth implores for the vanquiſhing of this poyſon, no leſſe pernicious, more ſpreading, and prevailing. Take vs theſe little Foxes was wont to bee the ſuit of the Church, for they gnabble our Grapes, and hurt our tender branches: but now it is become more ſerious. Take vs theſe Serpents, leſt they deſtroy our Vines, Vinedreſſers, Vineyards and all. This hath ever bin royall game. How famous in the ſtory of *Diodorus Siculus*, is the roall munificence of *Ptolomy* King of Egypt, for prouiſion of nets,

nets, & maintenance of Huntſmen, for the taking and deſtroying of Serpents, noxious and noiſome to his countrey. The like of *Philip* in *Ariſtotle*, and of *Attilius Regulus* in *Aulus Gellius*. The Embleme mentioned at large by *Plutarch*, engrauen on *Hercules* ſhield, what is it but a Symbol of the diuine honor due to Princes following their *Herculean* labours, in ſubduing the like *Hidraes*, too mighty for any inferior perſon to take in hand? It is their honor to tread vpon *Baſilisks*, and trample *Dragons* vnder their feet. *Salomon* thinkes it not vnworthy his Pen to diſcourſe their danger.

A royall and eloquent Oration is happily and worthily preſerued in the large volume of ancient writings, with this title, *Oratio magnifici et pacifici Edgari Regis habita ad Dunſtanum Archiep. Epiſcopos, &c.*

Excerpta ex Hiſtoria Nicholai Harpfeldii Archiep. Cantuarienſis. Vide Tomũ 13. Bibliotheca patrum.

The

The maine ſcope whereof is, to excite the Clergies care and deuotion for the ſuppreſſing of this vice for the common good. Vndertakers of difficult plots promiſe themſelues ſpeed and effect, if once they intereſt the King and make him party. And what more generally beneficiall can bee deuiſed or propoſed then this, with more honour and leſſe charge to be effected, if it ſhall pleaſe his Majeſtie but to make triall of the ſtrengh of his temporall and ſpirituall Armes. For the effecting of it, if this helpe not, what haue wee elſe remaining, but wiſhes and prayers to caſt out this kind withall. God helpe vs. To him I commend the ſucceſſe of theſe labors, and the vanquiſhing of this *Cockatrice*.

FINIS.